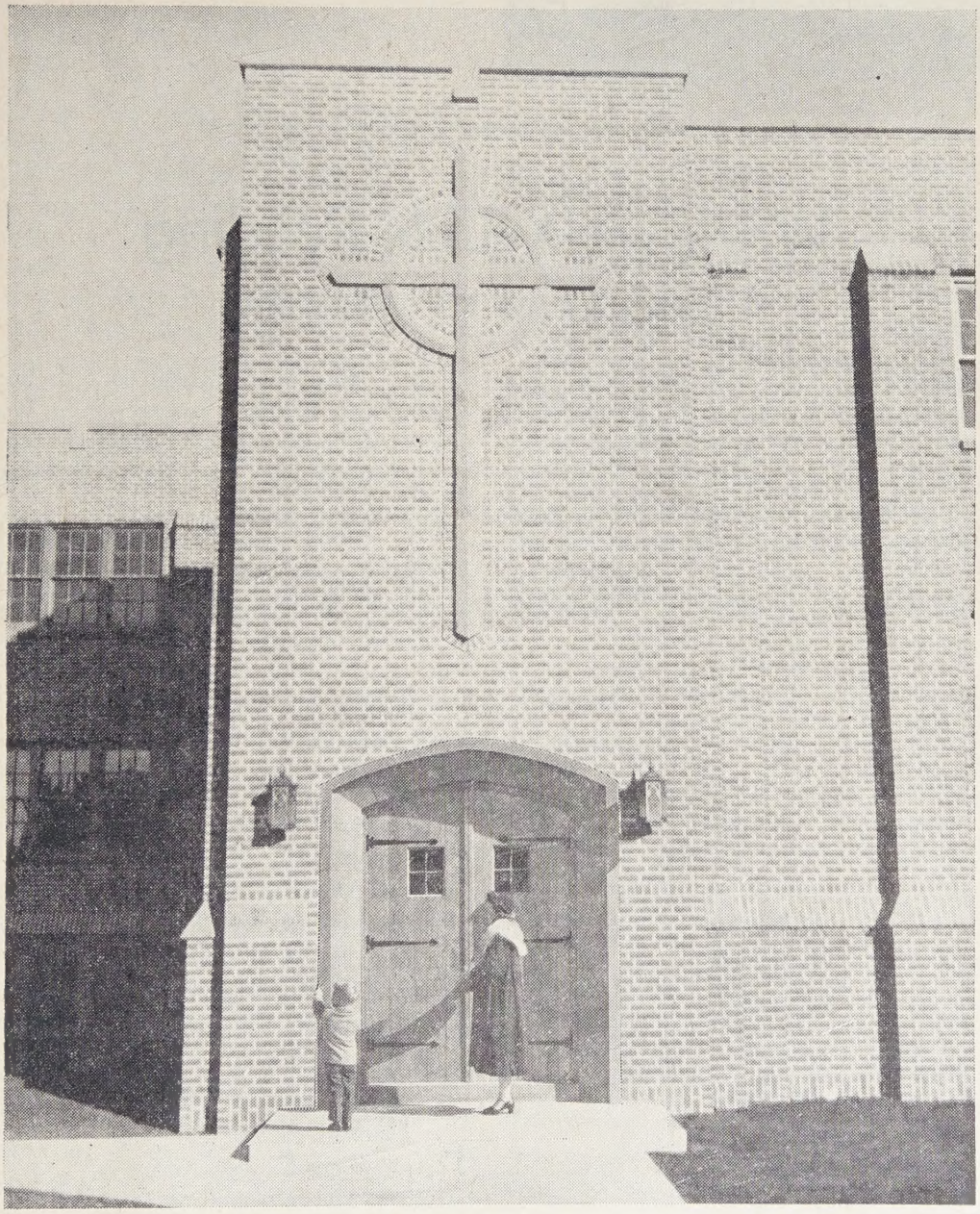
Lutheran Herald

NEW PARISH HOUSE IN FARGO

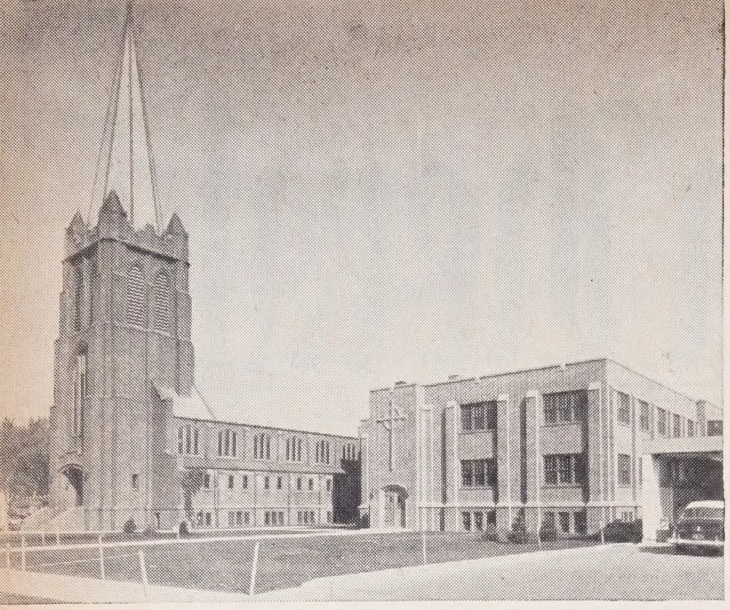


Pictured above is the new parish house of First Lutheran Church, Fargo, N. Dak. Pastor of the church is Dr. Selmer Berge.

(See story on page 1042)

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ME XXXVII MINNEAPOLIS, MINN., NOVEMBER 17, 1953 NUMBER 46



NEW PARISH HOUSE OF FARGO CHUR DEDICATED

The new $250,000 parish house of First Luth. Church, Farg was dedicated Sunday, Oct. 18, by Dr. L. E. Tallakson, pre the North Dakota District. He was assisted by the pasto parish: Dr. S. A. Berge, Lawrence G. Mathre, and H. E. H and ten other clergymen. The parish house, which is loca the church, to the lines and appearance of which it confo tains class rooms, assembly and organization rooms, and c fices, providing multiple uses for about fifty classes.

Worldwide Bible Reading

THANKSGIVING TO CHRISTMAS

President Dwight D. Eisenhower is serving as the Honorary Chairman of the Worldwide Bible Reading program that is sponsored by the American Bible Society from Thanksgiving to Christmas. President Eisenhower heads a list of distinguished citizens who compose the National Sponsoring Laymen's Committee of the program.

This year is the tenth anniversary of Worldwide Bible Reading. More than 150,000,000 little bookmar ing the daily Scripture passages from Thanksg Christmas, and 30,000,000 responsive readings f versal Bible Sunday have been distributed dur decade.

This reading program is a worldwide even millions of Christians in our own land and fro nations abroad read the same verses each day.

"THE BOOK OF HOPE"

The Scripture Selections for Worldwide Bible Reading follow.

November

26 Thanksgiving ..... Psalms 103
27 ..... Psalms 23
28 ..... Psalms 43
29 Sunday ..... Psalms 130
30 ..... Psalms 147

December

1 ..... Jeremiah 17:1-15
2 ..... Luke 5:27-39
3 ..... Luke 6:1-26
4 ..... Luke 6:27-49
5 ..... Acts 2
6 Sunday ..... Acts 26
7 ..... Romans 5
8 ..... Romans 8
9 ..... Romans 12
10 ..... Romans 15:1-13
11 ..... I Corinthians 13
12 ..... I Corinthians 15:1-22
13 Universal Bible Sunday ..... Psalms 119:41-56
14 ..... Psalms 119:105-120
15 ..... Galatians 5
16 ..... Ephesians 4
17 ..... I Thessalonians 5
18 ..... Hebrews 11:1-16
19 ..... I John 3
20 Sunday ..... Isaiah 40
21 ..... John 1:1-18
22 ..... Isa
23 .....
24 ..... Matthe
25 Christmas ..... Matthe
For those who want to conti ing the Bible the last six da year, these passages are recon
26 ..... Matthe
27 Sunday ..... Lul
28 .....
29 ..... Pro
30 ..... Pro
31 .....

American Bible Society, 450 Park Avenue, New York

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

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apolis, Minn., Nov. 17, 1953

Lutheran Herald

e Church the Front Line

Mrs. Justine Bodensieck
LWF Commissioner, West Berlin

l months ago, four tragic figures lugging little rd suitcases stood on the station platform at Berlin's Wannsee railway depot. After their train d away, they still stood, completely bewildered noise of the big city and the crowds rushing this id that way.

were a quartet of aged refugees who had twice their worldly belongings—the first time when ere forced to flee from their farms in Hungary , and now again, when they fled to West Berlin ast Germany.

old folks wanted to go to their children in West ny, but at the moment their mountain-like un- problem was what to do first to get there, now ey had arrived in West Berlin.

of the Evangelical Church's railway mission s saw them stranded on the platform and offered the way to the mission barracks around the Here they were befriended, sheltered, and fed. nosts knew that little people like them would e able to cope with the crowds, traffic, and confu- the big city. Someone had to show them the way. olunteer helpers from the Church accompanied n all the trips to the Berlin refugee offices, they led for them at the various boards, they per- the officials to let them fly to West Germany, ough their children live there in very primitive tances.

hree long months the railway mission at Berlin- e was their home. Their smiling faces became to me, and I know that I iss seeing them at my next the mission barracks.

ot until today did I stop to just how much the Church to them, how much you to keep them there and to provide for them during those three months—92 days, three meals a day—a total of 1,080 important meals!

Each time a person is given a meal at the church railway mission in Berlin-Wannsee, he sees a sign on the wall which says: "Diese Spende Verdanken Wir den Evangelischen-Lutherischsen Weltkirchen." (We are grateful to the Evangelical Lutheran Churches of the world for this gift).

Can you imagine what this sign means to a person who has just fled to safety, hungry and tired?

Berlin-Wannsee is the first railway stop in West Berlin's American Sector. Adjacent to the station is the wooden barrack-building which houses the Bahnhofsmission. It is open day and night. All night long a light from the tiny office window shines out into the darkness, lighting the way for weary, wandering refugees.

I love to go to the Bahnhofsmission at night, and to be in the office with the social worker when a tired traveler comes in. It thrills me to hear him heave a sigh of relief, as much as to say, "Well, I made it. I'm safe now." I enjoy watching the faces of refugees as they present their identification cards to the social workers.

A peculiar feeling comes over me when the social worker looks at a man and says, "Our 75 beds have been filled since before nine o'clock tonight. In the men's section, there is no more space, even on the floor. In the middle room, every chair has a person sitting on it, and several persons are lying on the tables. Do you suppose you could spend the night sitting on a wooden crate?"

Could he? Of course, he could! A more grateful look could not have come over his face if she had offered him a room in the finest hotel in Berlin!

Before he settled down on his crate, he was ushered into the kitchen-dining room of the barracks. There he ate a bowl of good, hot soup. As he mouthed each spoonful, his eyes wandered up to the sign. He didn't say a thing. Neither did we. It wasn't necessary.

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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Every day and night they come—those who are fleeing from oppression; those who seek for room and have found none; those who ran away from home and need counsel; those who are old and helpless in the big city. No one is refused, everyone finds open, sympathetic ears ready to listen to his problems. Each one finds the initial impetus of aid to start him anew in the right direction in this bewilderingly new Western world.

During the first six months of 1953, the Berlin-Wannsee Bahnhofsmission, which has but 75 beds (double-deckers), gave assistance of one kind or another (clothing, food, lodging, money, medicine, counselling) to 61,634 persons, among whom were 12,264 children. It served 61,376 hot meals, and distributed 53,230 portions of bread. Each of the 61,376 hungry refugees who received a hot meal saw the sign indicating who had provided the food. I know that each one became conscious of the fact that Christian charity still exists, and that brotherly love for a neighbor in distress is not dead.

But Berlin is a big city. The railway station mission at Berlin-Wannsee with its 75 beds could not begin to master the problem of extending that emergency aid to all the refugees stranded in West Berlin. Its sister Bahnhofsmissionen throughout Berlin also help. All put their shoulders to the wheel; all recruit volunteer church helpers to assist the regular staff. Only in this way could they handle the almost unbelievable number of individuals in six months, serve 114,088 hot mea give out 183,876 portions of bread. Only in th could they provide 8,083 persons with the most ne clothing.

The Bahnhofsmissionen is one phase of the which the Protestant Church of Berlin does in m the needs of perplexed travelers stranded on the ary between East and West. This is a very im phase, because it is the first contact—a contact w often the turning point from despondency and pl suicide to new hope and new life.

And the kitchens in our Bahnhofsmissionen, c of the Church on the front line, go confidently paring meals every day; taking big heaps of bea flour out of bags; cooking huge kettles filled w licious soup; dissolving large quantities of po milk; adding a handful of sugar here and there it is needed—always intent on fulfilling their p feeding the hungry who come to the door.

These faithful church workers trust implicit the hands from across the sea which are supplyin with these nourishing gifts will not grow wea will continue to carry out our Lord's commanc believe firmly that "the jar of meal shall nei exhausted, nor the cruse of oil fail."

Home for the Aged at Madison

On August 2, 1943, steps were first taken to bring into being a home for the aged when a meeting was held at Madison, Minnesota. At this meeting 20 pastors and 76 delegates were present, representing 21 towns and 37 congregations. It was unanimously decided to establish an old people's home as proposed. A fact-finding commission of five was elected to investigate the approximate cost of renovating and furnishing the dormitory building of the Lutheran Normal School. The Home opened in March, 1944, and, on dedication day, June 18 of that year, had 40 residents.

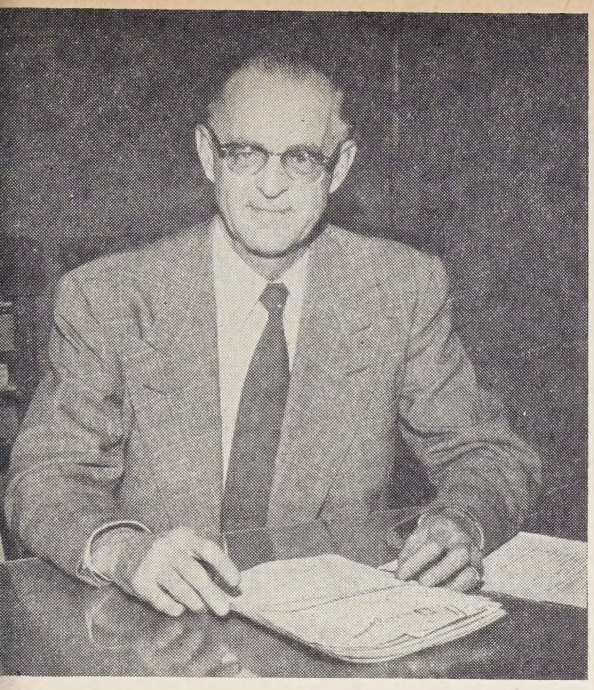
Almost since its beginning, there has been recognition of a need for improvements in the physical plant. Plans were drawn up for an addition to meet these needs, and a campaign for raising additional funds received hearty endorsement.

Construction of the new addition was started in 1952. The dedication and open house of the Lutheran Old People's Home at Madison was held on Sunday, September 27, 1953, at the Madison High School auditorium. The dedicatory sermon was given by Dr Aasgaard, president of The Evangelical L Church.

The fine new building makes it possible to c more people. A constant waiting list keeps the filled to capacity. The number of residents no about one hundred. The rapidly increasing pr of the aging in our population heightens the C responsibility.

In the new addition are 28 single rooms, six in the infirmary, a chapel, three sun rooms, thre ers rooms, apartment for the rector, two activity and a large laundry room, in addition to other and functional rooms.

Proper equipment and facilities for segregatio ill had to be provided for. The third floor in t building was planned to be used as an infirmar it is possible for the residents to be given the c attention that was more difficult to give in the ol



E. C. Jacobson, the new superintendent, was installed on t 27.

The facilities are organized for this purpose. Travel- rom floor to floor to see scattered patients has been ly eliminated.

nother significant change relates to food service for confined to their rooms or in the infirmary. The ic dumb waiter makes it possible to move the r cold foods promptly in protective containers to diet kitchen on the third floor. For the workers e kitchen, the removal of this activity to eliminate and effort in endless tray service has left them in tter position to provide meals for the increasing ber of residents.

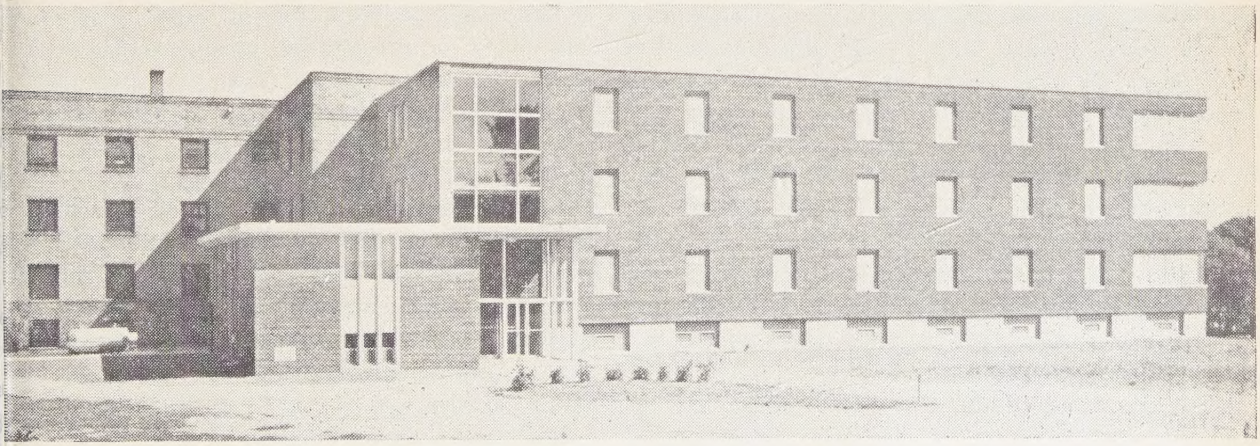
eping the infirmary as well as the individual rooms ied with clean linen is a big job. In addition, there lso the personal laundry needs of the individuals. It is evident that many people are kept busy washing clothes; and getting all the laundry back to the right people and to the right places is no small task. A spacious, bright, well-ventilated room has been provided directly below the chapel for the staff of workers who process the laundry daily, with adequate room in which to move, and sufficient table and work space with which to keep order.

It is the purpose of the Home to give spiritual nurture and soul care that will impart grace and peace and eternal hope to those in the evening of life. The reception room which was formerly used for services was totally inadequate, as many had to sit out along the hallways or on the steps to other floors. A new chapel has been provided which has been equipped with pews and an extra wide passageway so that persons confined to wheelchairs may attend the services.

The presence of more residents has created a need for greater service in all areas. The co-ordinating of the varied program since the opening of the Home in 1943 has been under the direction of Pastor and Mrs. R. R. Syrdal. Pastor Syrdal, who was the first president of the board of directors, was elected superintendent in 1943 and served in this capacity until this year.

It is also significant that upon the dedication of a new building, a new superintendent was installed on the same day in the person of Mr. E. C. Jacobson. Ably assisting him is Mrs. Jacobson, who will center her attention on the food service, housekeeping, and nursing care. Another new worker is Mrs. Evelyn Sanders, R. N., who has given invaluable service in setting up the new infirmary.

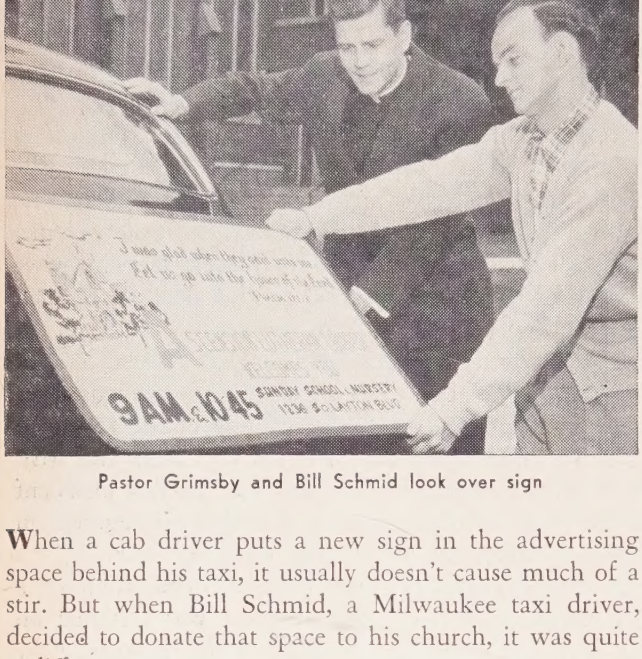
During its years of operation, the Home's ministry to the aged has been a fruitful one and has attained a favorable reputation in its spiritual and material ministry to the aged. Thankful recognition is given to those congregations, organizations, and individuals who have offered faithful support.



Showing new wing and chapel of the Lutheran Old People's Home, Madison, Minn.

Cab Carries Invitation to Church

Joan Losen
Parish Secretary, Ascension Lutheran Church, Milwaukee



Pastor Grimsby and Bill Schmid look over sign

When a cab driver puts a new sign in the advertising space behind his taxi, it usually doesn't cause much of a stir. But when Bill Schmid, a Milwaukee taxi driver, decided to donate that space to his church, it was quite a different story.

Schmid had been driving a cab for eight years in Milwaukee when one day he noticed an out-of-town taxi with the advertisement "Go to Church This Sunday." It was then that he got the idea of inviting people to come to his church.

Together he and the Rev. Hoover T. Grimsby, pastor of Ascension Lutheran Church, worked out the details: Psalm 122:1 "I was glad when they said unto me—Let us go unto the house of the Lord," a picture of the church, and a welcome. Gene Hill, a commercial artist who is a member of the congregation, drew up the sign.

The first person to notice the sign and make comment about it when Schmid put it up late in September was an elderly woman who was approaching the cab stand where he was parked. Since another taxi was ahead of him, he didn't expect to pick up a fare.

The woman glanced at the liquor advertisement on the one cab and the church advertisement on the other and stepped into Schmid's taxi. "I prefer to give my business to a taxicab that advertises church," she said.

Another day a business man from New York City was riding in Schmid's taxi. "I've been a traveling salesman for 25 years, and I've never seen anything like your sign," was his comment.

Every policeman in downtown Milwaukee has noticed the sign, according to Schmid. "Their general reaction is that it's a terrific idea," he said. "They see cabs pass by hour after hour—usually with liquor vertisements. This is quite a contrast."

A few wise guys have asked Schmid if he thinks going to heaven any faster. By contrast, a Negro wo was riding in his taxi one day. "I read about your and its sign in the paper," she said, "and I wante ride with you sometime. I hope your ad does a l good. God bless you and your minister."

Schmid, a former Roman Catholic, was received membership at Ascension Lutheran Church last through adult confirmation. He is a member of Brotherhood, Ushers Society, and church sports cou The past summer he pitched the Ascension softball t to the city championship in the Lutheran Federatio

These, Too, Are Our Children

J. C. K. l

The bulletin board above the desk of Marie Lie Great Falls is covered with pictures of children—y children and older children, smiling children and who look sad, some whose young faces bear clear t of suffering. There are crutches and wheel chai the pictures. But most of them are of happy, he looking boys and girls; just like those in our home communities.

And who are they? And why are their pictures th

These are children served by our Great Falls of *Sunday School at Home by Mail and Radio.* Lien and her assistant, Mrs. Enochson, who hand the lesson materials that go out by mail, keep in sonal touch with hundreds of children scattered thr out most of our western and mid-western states.

The letters received from these children show appreciation of the opportunity given them of lea to know the teachings of the Bible, above all, the G of Jesus Christ.

Just imagine a family snowed in far up some r tain valley, or isolated on the Great Plains, or in the woods of northern Minnesota, miles and from any church, listening to the *Children's C* with its music and dramatic Bible stories, and learning that Christian lesson material is availab the asking. One can easily picture the excitement the mailman on his occasional rounds deliver lesson materials, and the scenes around the dining table when the parents sit down with their ch to work out the lessons, looking up references Bible, studying the special assignment in the g lesson textbook.

Such scenes we know, from the letters of the ch are being enacted over and over again in this fa

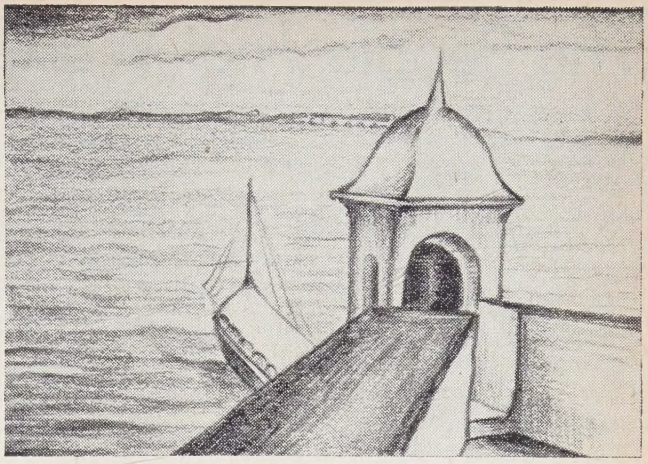
(Continued on pa

ny Kingdom Come

F. W. Thomsen

SKETCHES FROM A SUMMER TOUR IN COLOMBIA

[SECOND IN A SERIES]



Boca Chica, or "Little Mouth"

dance band across the street ceased playing at three ck, leaving only four hours for restless sleeping. ıg at seven o'clock we found that a swim in the ɔbean helped us to awaken fully for a day of sight- g in Cartagena.

ı a height overlooking the bay stands a massive ish fort built between the years of 1630 and 1657. rust-red brick battlements of the structure loomed e us. In the mortar of the walls grey-green mosses ; on a high abutment the yellow, blue, and red of Colombia was flying. We walked up long ramps e top of the fort, and there were met by a pleasant ish-speaking Colombian guide. He led the way ıgh the winding tunnels of the fort, pointing out arious means of defense. The stairways and tunnels so constructed that the defending Spaniards could out and see the enemy approaching but could not selves be seen by the enemy. Another ingenious ıeering feature was the application of acoustical iples in warning the defenders of the approach of nemy: The slightest footfall at the entry can be l at a distance of two blocks in the passageways. pe of primitive air conditioning was developed: shafts leading up from the deepest tunnels are so ructed that fresh air moves constantly through the geways. In spite of many attempts by English es, the fort was never captured.

ro additional forts stand guard at Boca Chica, or e Mouth." From Cartagena it was an hour's sail unch to the forts. We boarded the launch and ıed the skipper order the derelict crew to pull up ty anchor from the slimy harbor; under the can- wning stood old wooden water kegs; an assort- of frayed ropes and cables held the masts in This was hardly the pleasure launch that the agency had promised. But such is life in Colom- vith the unexpected at every turn.

e two forts at Boca Chica are separated by a half of water; across this inlet the Spaniards stretched e chain to keep English pirates from entering the r of Cartagena. In the moats sharks had been kept as an added discouragement to potential enemies and as a handy method for disposing of unruly prisoners. From the chapel, with its plain altar and low-vaulted ceiling, a dark passageway led to the torture chamber only a few steps away.

Earlier in the day we had been at the Baptist church in Cartagena. It is a two-story building with grey stucco walls and pillars of a maroon mosaic; stone grill work decorates the arch of the windows and of the high-domed church tower. We were shown the nave, the offices, and the Sunday school rooms. On the second floor were facilities for the Christian day school that was found to be necessary because of the attitude of the Catholic-controlled public schools toward Protestant children.

At the instigation of one of the Catholic priests, the Baptist pastor was called into the mayor's office and was asked by that civic leader to remove a part of the church tower, which, ostensibly, was blocking the view to the massive fort more than half a mile away! No decision had been made at the time we visited the church.

Such strife is regrettable, and the more so when we think of the common heritage of the two branches of Christendom. Christianity itself does not degenerate; it is what man does with Christianity that causes degeneration.

Roman Catholicism is not the same in every country, just as Protestantism is not. The form of Catholicism found in Colombia is far different, both in theology and in its relations with Protestantism, from that which is found in the United States.

The humid tropical day ended and night came on quickly as it does in those latitudes. Could the spirit of Christ but permeate Colombia, I thought, and there create clean hearts and an attitude of truth and humility in relation to God and fellow man! But it was night.

The People That Walked in Darkness

Anna D.

Ah-Ee . . . !
Ah-Ee . . . !

A distant, piercing wail rose out of the darkness, and a shiver of expectancy tensed the silent, waiting multitude. The blackness of the night, which the glittering stars seemed only to intensify, hung like a heavy canopy over the dark, towering cryptomeria of the sacred grove. Deep within the dark recesses of the vast shrine the wail arose again.

Ah-Ee . . . !
Ah-Ee . . . !

The servants of the shrine were summoning the deity to be present in the sacred vessels which they were about to remove from the out-worn shrine to the new shrine freshly built to receive them. The weird nasal chant, centuries older than any one can remember, was the sacred song of the rooster who once called the sun-goddess from her hiding place in the cave. The syllables were from the dimly remembered language of ages past and ages past and ages past before that. So old are they that today many even of the priests cannot understand the chants they use.

Ah-Ee . . . !
Ah-Ee . . . !

Motionless, their feet folded beneath them in formal, Japanese ceremonial pose, the worshippers, massed on the large area of grass matting spread out before the shrine, sat in silent row upon row and waited. These were the elite of the elite—the chief officials from all the leading shrines, the heads of ancient families who still wear the family crest upon their dignified black ceremonial kimono, men of influence whose voices are heard in the councils of government, men of substance who in loyalty to their national deities had contributed huge sums to the reconstruction of their national shrines.

They had come to witness the ceremony installing Kitashirakawanomiya, sixth daughter of the Emperor Meiji, as High Priestess of the Shrine. They had come to take part in the renascent worship of the State, and to honor with their presence the first rebuilding of the shrine since the war. In their hearts a deep pride welled up. Century upon century, once every twenty years, the "Inner Shrine" to the Sun Goddess and the "Outer Shrine" to the Goddess of Agriculture at Ise had been rebuilt, each new shrine a faithful replica of the one in use before.

The Buddhist temples had brought in elements of Indian and Chinese origin; even the neighborhood Shinto shrines had incorporated "foreign" elements, but Ise belonged to Japan and Japan alone. Here the ancient Japanese structural design alone could be f and all the architectural elements were so fitted th nails had been needed. Here a man could feel a with his nation, his past, the souls of his Jap ancestors. Here he could recapture the dignity own standing in the nation. Something of the of the *samurai* (the hereditary knights of feudal J breathed through the waiting throng. Nor was th Here before the shrine of the Goddess of Agric he could find himself one in the great stream of h brotherhood who looked to her gracious bount food. And food is Life—the Life of the nation beyond the Nation the whole world.

Ah-Ee . . . !
Ah-Ee . . . !

The excruciating pain in my tortured America was beginning insistently to claim first place i attention. Unlike the tensely silent people around could only grope at the meaning of the pageant to unfold. I made a desperate attempt to focu attention on trying to understand what it mea them and why. In vain. I could only remembe for four mortal hours, each composed of sixt length minutes, my knees had been bent double for the past fifteen minutes the process of sitti my shins had pressed all memory of life from my and I found myself entertaining vague calculati to the ultimate limit to which a European's end of *osuari* (ceremonial way of sitting) can be ext At the same time I was struck afresh by the str improbable fact of our presence there at all— Christian missionaries in the very heart of Ja Shinto—and my thoughts turned back to the which had led to my finding myself in this p posture.

It really began the week before when Lydia H had raised the question at Fellowship: "Who's with me to the Ise festival next week?" Suddenly dis Myhrwold and I decided to go. We were to Okasaki to the dedication of the new ELC there on Sunday. A few more hours travel the ne would easily put it within range. Little did we then that we would actually witness that other dedication, so strangely different from the service cating a House of God for the spreading of the of Light!

Noon had found us lazily stretched out on the (rice-straw matting) floor of our room at a Ja inn near the Outer Shrine, making our plans f rest of the day. Lunch had made a major delay, a

ed to abandon our previous plans in order to get pictures at the shrine by daylight.

ver, since I came to Japan, have I felt so definitely urist." It was the chance of a lifetime, and the two who had new cameras were deliciously "shutter y." We snapped the Japanesey drum bridge, the the towering cryptomeria, the roofed-over pool urification, with its many long-handled wooden rs, the ceremonial garb of a few attendants stand- round, a group of blushingly beautiful girl attend- in their colorful white and dubonnet ceremonial . And then my camera jammed. So while I hed in comparative obscurity behind a huge offer- yramid of *saki* (rice wine) kegs, struggling to get work, Lydia and Froydis waited—and waited. e waiting they got into conversation with one of fficials, asking if they might go in here or take res there, and how, if possible, we could see the ony tonight. The official was very kind, but said uld not enter unless we had *ken*. Lydia misunder- this for a phonetically almost identical word ing "permit" and asked where we could get *ken*. e time I emerged with the camera, the arrange- s were all made. We must go back to the hotel eave our cameras. We could bring lunches if we d, but we must be back before 4:30 when the would close, and then we must sit in the places ed and not leave till the ceremony was over. To is we agreed with alacrity, and presented ourselves d with jackets and lunches by 4:20 to get our *ken*. nce you came on purpose to see this, we have ged for you to have the very best seats," our guide s and produced the *ken,* not *permits* but *badges*— round blue ones with streamers attached bearing nscription: "Devotee of the shrine of the gods." full significance, however, was lost to us till vards, as the characters used were among the y thousand-odd we have somehow not managed ster.) Pilgrims with blue *ken* were lined up behind de with a blue board attached to a four-foot stick, with red *ken* behind a guide with a similar red m, those with yellow behind yellow. We were cted to follow the guide with the blue, and we lied, feeling all the while distinctly queer.

our great relief, our friendly official soon appeared, d his group of red-*ken* pilgrims over to an alter- called us out of the pilgrim procession, and told would personally escort us to our seats. This we penetrated much deeper into the sanctuary we had done before, passing under the towering of sacred cryptomeria towards the main shrine ngs. The new shrine and the old stood side by and a wooden canopy had been built from gate e to shield the procession. Sprays of sacred leaves een attached at intervals to the board fences sur- rounding the two shrine enclosures. Facing the shrines and covering the gardens and garden pools, a huge, sloping platform had been erected, and on this strips of rice-straw *goza* matting were laid out.

Areas were fenced off according to the color of the ken, those devotees who had contributed over Y50,000 ($140) being seated in the best, or blue, section, and the corresponding ranks behind. We three alone of all that crowd appeared to be there not by right but by courtesy. We shed our shoes at the edge of the matting, and took our place with the waiting people. Although the bright autumn sun was still well above the horizon when we entered, only a dim, quiet light sifted down through the giant trees. In due course of time many lunch boxes appeared, and we too opened our lunch and ate. We determined to move our legs from side to side as often as we dared, realizing it would be many hours before we could really stretch. Some of our neighbors seemed quite friendly, and were interested in how we came to be there. Little by little as we conversed we came to understand something of why they were there.

Shortly after we finished eating, the sun went down in a blaze of red and gold reaching even to the little patch of sky directly overhead, and reflected in a suffused glow which seemed to fill the shadowy grove. The lamps and lanterns before the shrine were lighted. Gradually the world of reality seemed to recede, and we were translated into a mysterious, half-real atmosphere intangibly peopled by some weird, ghostly presence.

(To be continued)

These, Too, Are Our Children

(Continued from page 1046)

extension school. And not only in the one with headquarters at Great Falls, for a similar extension school is operated out of Outlook, Canada, and a third one at Fairbanks, Alaska.

This project, missionary in its aim and educational in its methods, has been the special undertaking of the children of our Church, especially the Sunday schools. Their offerings year after year, usually contributed at the time of the Reformation festival or later, have provided the funds necessary to maintain and expand this service.

At the present writing (November 3) the receipts from the offerings are lagging somewhat behind previous years. Perhaps we have not been telling the story often enough or well enough.

This message is intended as a reminder and as an invitation to help us continue this work even more effectively and to extend it to another thousand or two thousand children, who still may be living without the Gospel. Jesus still says "Feed my lambs."

EDIT

"Take My Heart . . . My Hands . . ."

Several more letters in reply to Pastor Harold B. Kildahl's sermon of last August, "The Distorted Vision," appear on this week's Correspondence page. We feel that we have been rather generous in our allotment of space to this discussion and that nothing much will be gained by letting the matter go further. Therefore, with the publication of today's letters and the following comments from the editor, we believe that the discussion may as well be brought to a close.

As soon as we read Pastor Kildahl's manuscript we knew that it would provoke discussion, and that much of it would be in opposition to what Pastor Kildahl wrote. Over the past decade or so there has been a growing conviction on the part of many that it would be well if congregations could discontinue dinners, suppers, and the like as means of raising money. The fact that it is established Home Mission policy to discourage the use of such devices in young congregations has given strength to the movement.

By and large, we are in perfect agreement with those who want to do away with such "commercialization" of the stewardship function of the Church. As a veteran of not a few lutefisk dinners (not to mention a large dining room at a state fair) the editor long since realized the weakness of such money-raising devices. In some instances we are convinced that they do definite harm. Too much work for the women with too small returns; too little of the "fellowship" which is often given as the reason for having such affairs; too many people who think they are doing their full duty toward the Lord by coming to the church basement and eating two dollars worth of food for the price of one dollar; too many people who feel that they have given sufficiently to the Church by donating a few hours work and some food for a dinner; and, truth to tell, too small financial returns to warrant all the fuss and bother. Yes, it is easy to put up a rather compelling case against church dinners and allied projects. As before remarked, our personal inclination is very decidedly against them.

It seems to us, however, that some of the letters we have published have left a few important considerations out of account. The first is that there *are* people —not a few of them—who actually do love to cook (or bake, or scrub, or sew) "to the glory of God." Many of them are such as have particular abilities along one or more of those lines and who use those abilities as a means of Christian self-expression. Akin to them are those who know that they are deficient in certain other talents. One of our pastors recently quoted to us a remark by one of the finest Christian women in a congregation he once served. Her words were abo follows: "I can't sing and I can't play. I am not a er. As for making a speech, I don't know what v happen if I tried. But I can cook, and I just love to in the church kitchen to the glory of God." Any wrong with that? We can't see it.

Another aspect of some of the letters which has ered us a bit is that they incline toward being lega "This is it, and woe to the person who disagrees me." Let us be wary of taking such a stand. The time a Christian can justify a "this is it" attitu when he can quote direct Scripture to justify his di And that just can't be done. One can quote plen Scripture against using the Church for private But we challenge anyone to point to a clear Scr passage which prohibits the use of consecrated han preparing meals or articles the sale of which w crease the means of the one's congregation. It ca done.

This whole subject is in the area of Christian li We do believe that more and more congregation throw commercial projects into the discard and th results will by and large be good. But we also that many a congregation will continue to use devices—and that is its privilege, so long as every is done in a decent and Christian way. Only let n on either side of the argument say that he has a s revelation from God on the subject.

It is all a matter of consecration. "Take my heart we sing in our consecration hymn. But we also "Take my hands. . . ." We are persuaded that heart is consecrated, so will be the work of the even when they are immersed in dishwater.

Conserve Those Farms!

Recently the editor had the pleasure of seeing colored sound film which ELC Films has produc the Placement Service of our Church. The title is ing or Removing." It is the simply told story sale of a farm in a Lutheran community. The had been in one family for three generations, a three generations which had lived on and received living from the farm had been fine Christian staunch members of the Lutheran congregation community. Now the farm was to be sold, becau third generation folks on it wanted to move else

The congregation had become interested in conservation and realized that the loss of a family

m, unless the farm was taken over by another who would also take a place in the church, be an irreplaceable loss. So the local Placement or and the pastor took the matter up with the who was selling out. He had an offer to sell to a who wanted the farm only as an investment, with ee ownership and tenancy in prospect. It was a ation, because the offer was a good one. In the however, Christian common sense prevailed. The was advertised for sale in the Placement column THERAN HERALD and was sold to a fine young who easily fitted into the niche in the congrega- eft empty by the departing family.

it is all there is to it, but that is quite a good deal. ilm is beautifully done. The actors are well typed. whole thing is natural. We doubt whether ELC has ever done a better job, and, remembering other ELC Films productions, that is high praise.

interests us, of course, is that "Moving or Re- ng" will tell the story and preach the sermon of rving our rural congregations as no spoken sermon dress could possibly do. The film strip, "Had I vn," did a fine job and paved the way for "Moving moving." The former was seen by tens of thou- of people and did a great deal to further the work r Placement Service; the latter will continue the

e Placement Service is rapidly becoming an indis- ble part of our Parish Evangelism program. The has had the privilege on several occasions of meet- people who gave those little ads which appear y credit for their being where they are. One was ng business man, another was a doctor, several been farmers. Always, when we meet such people, ink of the possibility that, had it not been for the ment Service, it might well have been that the ess, or the medical practice, or the farm might be in hands not friendly to the Church.

ere is little object in expanding our Church by ng new congregations unless we at the same time rve the congregations we already have. We are ning more and more firmly convinced that an ssive Home Mission program, *plus* conservation r present congregations, *plus* a careful system of bership transfer, *plus* parish realignment wherever needed are the externals of genuine Parish Evan- n. All of those elements added to the spiritual am of "Preaching, Teaching, Reaching" are the o a vital and growing church body.

Festivities Brought to a Close

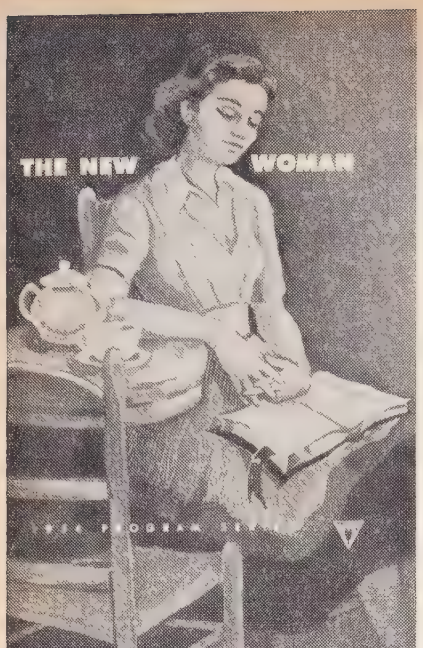
The church-wide festivities in connection with the centennial of the founding of the Norwegian Synod came to a close Sunday, October 18, at Luther College, Decorah, Iowa. Readers will recall the somewhat detailed story we had a few weeks ago concerning the festivities at Luther Valley, place of the actual formation of the Synod. Since there was a good deal of similarity between the two observances, we do not believe that it will be necessary to go into much detail in telling the story of the Decorah meetings.

It was fitting that Luther College was the center of these second observances. One of the primary purposes in founding a synodical organization one hundred years ago was to make it possible for the congregations to begin preparing men for the ministry. The upshot was the establishment of Luther College. Later came a theological seminary, the establishment of which was the second step in building up a system for educating an indigenous ministry.

Three meetings filled the day at Luther November 18. At the morning worship the president of Luther, Dr. J. W. Ylvisaker, was the liturgist. The president of the Church, Dr. J. A. Aasgaard, preached. At the afternoon meeting, Dr. T. F. Gullixson, who, incidentally, was a member of the fifty-year class at Luther's Homecoming, which was held simultaneously, presided. The address was delivered by Dr. C. K. Preus, Fergus Falls, Minn., a great-grandson of the Rev. H. A. Preus, first president of the Norwegian Synod. As a part of this program, the centennial cantata was given. In the evening, with Dr. V. T. Jordahl, president of the South Central District, presiding, the address was delivered by Dr. Roy Harrisville, Mason City, Iowa. Music for all the meetings was provided by the musical forces of the college. Attendance throughout the day was very large.

It was interesting to observe that, whether by accident or intent, the three bodies which merged in 1917 to form our Church of today were represented in the persons of the speakers. Dr. Aasgaard's roots are in the United Norwegian Lutheran Church; Dr. Preus' in the Norwegian Synod; and Dr. Harrisville's in the Hauge's Synod. To this writer that gives the key to the direction all these festivities have taken. Instead of being merely the observance of an isolated historical event, they became rather the opportunity for us to examine our entire past, with major emphasis on what we can learn from it to guide us in the future.

We still have two items, one connected directly with the centennial, the other indirectly, which will be given space in forthcoming issues. We want to review the centennial volume, *Norsemen Found a Church;* and we intend to run a feature article on one of the centennial congregations.



Cover — 1954 Program Series

Books should to one of these four ends conduce,
For wisdom, piety, delight, or use.
SIR JOHN DENHAM

The above quotation from the English poet may well be applied to literature as well as books of our WMF.

What do we as WMF members require of our literature?

We want all of it to be written from the Christian viewpoint. Not every piece, however, will have all four of the above-mentioned characteristics. Some of it is for the purpose of imparting knowledge and information, some for inspiration and spiritual growth, and some contains practical suggestions to be used in guilds, circles, and the home.

What literature is available?

1. For spiritual growth
   a. PROGRAM SERIES

The nurturing of our spiritual lives is the first essential in the organizations of the Church. All ten districts indicate that our women want more Bible studies.

For that reason, the 1954 program series is another Bible study entitled, "The New Woman." This study, based on the books of James and I John, will be printed in the *News Bulletin* beginning with the December, 1953, issue. This procedure will enable every woman to have her own lesson if she subscribes to the *News Bulletin*. Thus she will be prepared to enter into the spirit of the study when it is presented at the guild or circle.

Read the Bible chapter many times. That, in itself, is the most important. The *News Bulletin* lesson contains suggestions for study. Further helps will be available to all leaders in a Leader's Manual.

CONDUCT STUDIES

Many have felt that the conducting of Bible studies by the women themselves has proved a great blessing. Of course we do not expect to present a study in the way our pastor could. He has had many years of study and experience in the Word. But God can *enlighten* the minds and *open* the hearts of all who read His Word.

A SINCERE THANK YOU

The program series for the new year has been prepared by members of the literature committee. Much prayer, thought, and preparation have gone into these lessons. A sincere word of appreciation and thanks is due these women who have given unstintingly of their time and talents. Two of the members who helped with this project have now retired from the committee, namely: Mrs. I. M. Gjellstad of Decorah, Iowa, and Mrs. Byron Nelson of Spooner, Wisconsin. God go with them in new fields of labor.

Remaining members who assisted with this series are Mrs. C. K. Malmin of Colfax, Wisconsin, Mrs. Sigurd Mundhjeld of Moorhead, Minnesota, and Mrs. Sidney Rand of Forest City, Iowa. Two new members have recently joined our committee—Mrs. L. A. Pierson of Sioux Falls, South Dakota and Mrs. F. C. Larson of Morris, Illinois. We bid them welcome and pray God's rich blessing on their term of service.

   b. Nine o'Clock Prayer Hour Booklet

The Christian woman *studies* the Word of God and *prays*. We hope you are all familiar with this daily devotion booklet. It was a new venture with the WMF this year. So many have wanted it that a similar booklet

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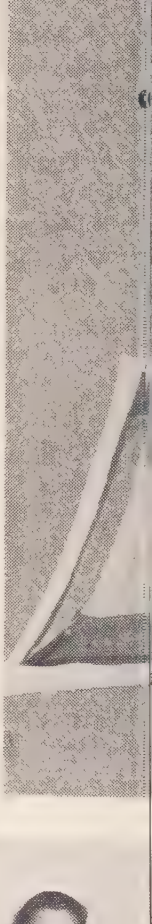

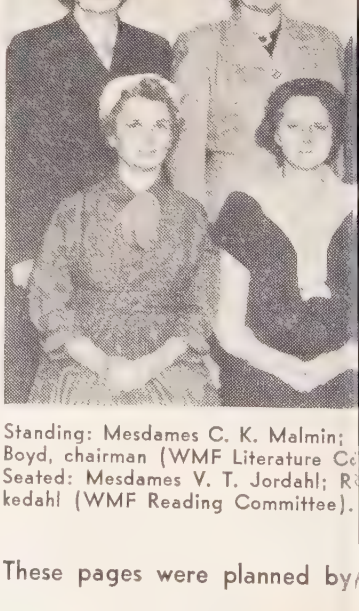

Standing: Mesdames C. K. Malmin; Boyd, chairman (WMF Literature Co
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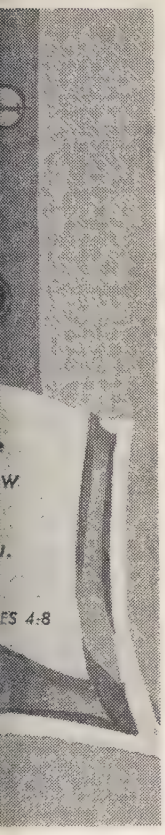

gurd Mundjheld; J. B. Larsen; Robert

irman; Roy Nielsen, Miss Beulah Fol-

F General Literature Chairman

is ready for use in 1954, the readings to correlate with the studies in James and I John.

We urge you to join the thousands of women throughout the country in taking time out each day for a short personal devotional period. This united effort can do much to strengthen the ties of our WMF, our Church, and our family life.

2. Literature for Department Emphasis.

Several new leaflets have been printed this year. A list of some of the newer ones may be found on the "Program Pointers" page in the December *News Bulletin*. You are invited to make use of them. Department literature is prepared by WMF members throughout our Church. If you know of women who have written good articles, please encourage them to send their manuscripts to the literature committee.

Mrs. Robert H. Boyd
General Literature Chairman

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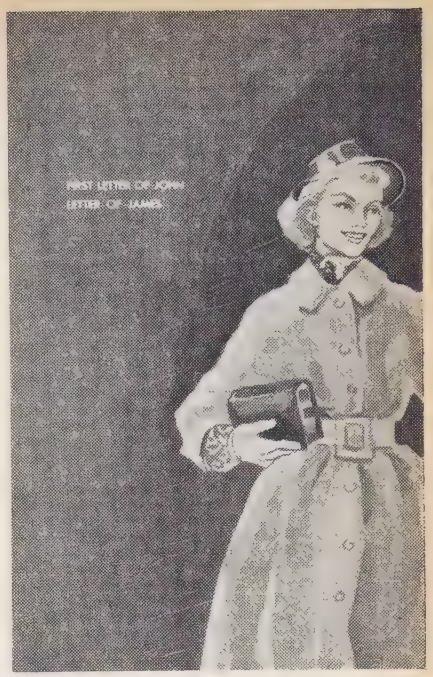
READING WITH A PURPOSE

As we write, it is a beautiful fall day, when we pause in wonder and gratitude at the many marvels of God's creation. We must think ahead to the time when you, dear friends of the WMF, will read this—the joyous Advent season when you are preparing for the coming of the Christ child, whose birth our Heavenly Father announced by sending a choir of angel messengers and hanging a special star in the sky.

This has been a busy year for your Reading Committee. Sometimes we have been "short-handed" in performing our assigned tasks, since two of our members resigned due to other responsibilities. We thank them for their fine work; we are deeply grateful to the new ones who replace them, as well as to those who continue to serve faithfully.

Since the division of the general WMF library last year, most of the ten districts have set up district libraries. According to reports received, the books are being well circulated and read in many areas. Needs and circumstances are not the same, so each district will have to decide what future library plan will work out best for them. Some have appropriated money and added new books in order to build up a loan library. Others feel that the best plan for them is to encourage better local libraries and keep the district library more as a reference center.



Back cover — 1954 Program Series

NINETY BOOKS REVIEWED

Approximately ninety books have been read by the Reading Committee this past year. Of these, 75 were accepted for the reading list; 41 long and 31 short reviews were written. We suggest that you clip and file the page "Between the Bookends" from your *News Bulletin* as an up-to-date book list. The committee will provide lists of recommended books upon request.

At the top of the list is always the Bible, then our church publications, the WMF *News Bulletin*, department literature, and good Christian books.

At the nine o'clock prayer hour may we join in this collect for the season:

O God!
At this Christmas season
Give to the Church—Wisdom
To the rulers of nations—Vision
To the women of the world—Patience
To the men of the world—Steadiness
And to all who bow before Thee
Holiness like of the Christ Child.

Margaret Bradt Southmayd
Mrs. Roy Voxland
Reading Chairman

Be Not Afraid

Harold Kildahl

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

November 22, 1953

Text: Matthew 24:15-28

Be not afraid—even though the end of this present world is promised by our Lord. Of course it will happen. He said it would. Isn't that what you want?

Christians certainly want the end to come, because like Paul they know that it is "far better" to be with Christ.

Christians know that here they have no abiding city, but with Paul and countless others they look for that which is to come.

Christians know that life is hard, that here they must endure hardships, persecution, and struggle, but with Peter they know that there shall be a future glory.

Christians know that it isn't easy to be consistent, to go from day to day faithfully doing the Lord's will. They know there are many false prophets. The airwaves fairly scream, and presses print at high speed the false doctrines of false prophets. It isn't easy to be consistent, surrounded by all manner of influence that would drag souls down. But no one ever said that it would be easy to "follow Christ." The Scripture is filled with admonition and counsel for Christians to "put on the whole armour of God and to stand."

Christians know that the end of all things earthly will be a terrible blow for unbelievers. That's why Christians are busy now extending the Kingdom, living the Gospel, influencing lives around them, praying for others, giving to missions, teaching Sunday school, aiding in the program of the Church—all for the purpose of helping others ready themselves by the grace of God for the final moment, and the joy of Heaven.

Christians know that there is no cause to fear. One of the most comforting words of Christ is this: "Be not afraid." There is no cause to fear if you believe the Gospel. There is no cause to fear if you trust in the merits of Christ for your salvation. There is no cause to fear if by God's grace you are endeavoring to live a Christian life. There is no cause to fear if you "hold fast" to Him who is able to save even to the uttermost them that believe.

Be not afraid, friends—the end will come. It will be a blessed experience for the faithful.

Be not afraid, friends—Our Lord Jesus Christ shall come again and the blessed promise is yours—"For we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Be not afraid, friends. Amen.

Members Who Move

Philip S. Dy

All the people in our Church should know that a *Lutheran Directory and Statistical Handbook* wa cently mailed to every pastor throughout the e Church. This directory, prepared by the National theran Council, has a list of all the congregations i the cities and communities of the United States Canada. Not only does it give the name of the co gation but also the location, the synodical affilia and the membership. Therefore, if you know of a ily moving to some other part of the United States can quickly find out from your pastor just what theran churches may be in that given community.

The value of this directory is brought home for when we read the Foreword under the heading *bers Who Move:*

"America is on the move, 30,000,000 strong! of these move to different towns—to new neig hoods. Church members move as often as other pe This great movement of population represents a se threat to the Church, as well as to the spiritual h of its members, unless churches follow their mem and encourage them to worship wherever they Referring members-who-move to a pastor in the community is a natural and an effective means o lowing members and shepherding them.

"This All-Lutheran Directory should serve as a tical tool for the pastor in helping him to refer bers-who-move to a church in their new commu A brief letter, addressed to *Pastor of St. Mark's Lu an Church,* giving the name and address of mem who have moved and the approximate time of arrival, may well be the means of retaining the f in the fellowship of the faith. Other information the family, such as number and ages of children, and nature of occupation, special church interest activities, etc., can also be of real help. A letter t family, encouraging them to seek worship and fe ship opportunities in the Lutheran Church in the munity where they settle, is a normal pastoral re sibility.

"Some pastors prefer to refer their families thr the *Membership Contact and Transfer Service* of Church. That too can be done. Convenient blank available. Write *Membership Contact and Tra Service,* using your church headquarters as the ad and convenient referral blanks will be forwarde mediately without cost.

"In view of the present population changes, congregation must be organized to seek new fa promptly, and to welcome and to serve the new moving in to its neighborhood."

[editations for the Family Altar

Joel Njus

TOWARD THE FIRST SUNDAY IN ADVENT

.esson: Revelation 3:20-22 **The Gospel: John 18:33-37**

Monday, November 23
PERSONAL ADORNMENT
Read I Peter 3:1-22

not yours be the outward adorn- . . but let it be the hidden person heart with the imperishable jewel gentle and quiet spirit, which in sight is very precious.

il directs these words especially to ives. Yet the truths they contain equally to both men and women. r day, there is a tremendous em- upon physical beauty and outward ing of the body. Peter reminds us ife is something more than a con- round of the beauty shops, and dy something more than a vehicle othing. God looks beneath the sur- t the hidden person of the heart. beauty is a spiritual matter. A gen- d quiet spirit is as a precious jewel asts a lovely glow over the whole ality of the one who possesses it. ot wrong to desire to be attractive. s is important to remember that eauty is not physical, but spiritual. nward adorning is more important the outward adorning, in the sight th God and man.

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Tuesday, November 24
LIFE IN THE NEW JERUSALEM
Read Revelation 21:1-7

"He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

Life in the new Jerusalem is going to be great. Even in this world life is sweet and precious. In spite of the tears, and the pain, and the sorrow, we thank God for the privilege of living, find joy in fellowship with each other, and rejoice in God our Savior. Think then of how rich and wonderful life will be when nothing shall break our fellowship with God. When pain, sorrow, tears, and death have become foreign to our existence. When this old world with all its troubles and commotions has passed away, and in its place a new heaven and a new earth come into being fresh and perfect from the hand of God. Such a new creation God has prepared for those who are new creatures through faith in Christ.

Dear God, may we see Thee there. We ask it in the name of Jesus, our Savior. Amen.

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Wednesday, November 25
A PROMISE AND A PRAYER
Read Revelation 22:1-7

"And behold, I am coming soon." Blessed is he who keeps the words of the prophecy of this book.

Do not these words of Jesus cause our hearts to thrill with expectation? All of our hope for the future is tied up with the promise of Jesus to return again. How good to know that it will be soon. As the Church, the bride of Christ, lives in this world, she is always conscious of the voice of the Bridegroom, "I am coming soon." With this promise a hundred years are as a day. Where hope is alive, how quickly the years speed by. We know not the hour, but we have the promise!

"What comes from heaven in a promise, should be sent back to heaven in a prayer." What a beautiful statement of the relationship between Christ and the Church. The Bridegroom says, "I am coming soon." And the bride responds, "Amen. Come, Lord Jesus!"

Dear Jesus, we thank Thee for Thy promise to come again soon. Even so, come, Lord Jesus. Amen.

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Thursday, November 26
GET NOT ALL HIS BENEFITS
Read Psalm 103:1-22

ss the Lord, O my soul, and forget l his benefits.

a person forgets to say "Thank for a gift, we quite naturally as- that the gift did not mean very to him. Grateful remembrance is round out of which thanksgiving s. If we are to thank, we must re- er. This Thanksgiving Day comes reminder to us to recall all the s of God and to thank Him for His ess. David's list is a good begin- Thank God for forgiveness, for g, for redemption, for His steadfast and mercy, and for His gracious lence that gives us all the things we or this body and life. The list may tended to include special blessings ave come to you as an individual, as a faithful life partner, children, , and true friends. If thanksgiving be real, it must be definite. Listing benefits to you is the first step in sgiving.

ss the Lord, O my soul. Amen.

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Friday, November 27
YOU CAN BE SURE
Read Psalm 23:1-6

Surely, goodness and mercy shall follow me all the days of my life.

Can one be sure of that? Yes, you can. To be a Christian is to be followed through life by the goodness and mercy of God. It is true that the Twenty-third Psalm speaks of things that we do not count "good" in themselves. There is the "valley of the shadow of death" and the "presence of my enemies." The life of a Christian includes pain and danger.

And yet you can be sure that goodness and mercy are present. All things work together for good to them that love God. In the valley of death, your Shepherd will become even more precious to you. That will turn the shadows into a blessing. When your enemies attack, you will seek your refuge in His rod and staff. And thus even your enemies serve your good, for what is better than to be brought closer to Jesus?

Dear Jesus, we thank Thee for the assurance that Thy goodness and mercy are present in all things. Amen.

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Saturday, November 28
ARE YOU FEELING LOW?
Read Psalm 43:1-5

Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God.

It is thought by many that this psalm refers to the events in the life of David when he was banished from the country and in danger of his life. Be that as it may, none of us are strangers to the depression of soul and the turmoil of mind that can accompany defeat and disaster in our lives. Especially when it seems that the ungodly people are the ones who get the victory. If you are discouraged and despondent, ask yourself this question: Why? Why should you be, if you trust in God? Has He not promised you the victory? Hope in the Lord. Trust His promises. Place your cause in His hands, and He will vindicate you speedily. Soon your songs of mourning shall be exchanged for shouts of joy and praise for His deliverance.

Dear God, cheer the dejected and downcast. May they not yield to despondency but place their hope and trust in Thee. Amen.

Here and There on the Christian Front

Edited by Raymond M.

SOUTH AFRICAN BISHOP ATTACKS GOVERNMENT PLAN

Anglican Bishop Richard Ambrose Reeves of Johannesburg, South Africa, has spoken out sharply against the government's "western areas" plan for Johannesburg as "legalized robbery." The plan aims at removing 60,000 non-whites to a segregated area, causing natives to lose freehold rights to the property on which they now live. He raised the question before the Anglican Synod, "Has the State the right summarily to deprive citizens of their property rights?"

He also denounced pending legislation on native education, charging that the government intended to take over all mission schools. When thousands of Negroes have no education, it is more logical for the State to encourage the Churches' efforts to educate them, said Bishop Reeves. He declared that the main government reason for removing native education from the missions was that the type of education given in such schools did not fit into the ideology of apartheid which he said would be the future pattern of native education.

VELDE TO SEEK ADVICE FROM CHURCHMEN

Rep. Harold H. Velde, announcing that he was calling for advice from American churchmen on the work of the House Un-American Activities Committee, described organized religious groups as "the greatest single force combating Communism" here and abroad. There was no renewal of his well-publicized suggestion of some months ago that the clergy offered a field for inquiry in seeking Communists and Communist sympathizers.

He told of favorable responses from the National Council of Churches, the National Catholic Welfare Conference, and the American Jewish Committee to letters he had written seeking conferences with their leaders. He said he "realized that the greatest single force combating Communism in the United States and throughout the world was the organized religious groups and that the Committee could profit greatly from the advice and counsel of such persons."

Rep. Velde stated that he considered such conferences as he plans as offering a time to "make known to these church bodies the wealth of information which had been accumulated by the Committee during the years it has investigated subversive activities, both Communist and Fascist."

SHRINKING WORLD CONFRONTS MISSIONARIES

The shrinking of the world through modern means of communication has vastly increased the missionary's task. This was the message presented to the annual meeting of the American Board of Commissioners for Foreign Missions, Congregational Christian Churches. "It is a truism to say that the nations of the world are almost literally sitting in one another's laps," said Dr. Alford Carleton, Aleppo, Syria. "The social distance between a Chinese and an American or between a Russian and an Englishman used to be so great that no matter how much they differed, and they probably differed more 500 years ago than they do now, they never came into active conflict. Now we are neighbors living in glass houses with a kind of universal public address system so that nothing is said in private any more among the nations. So the barriers seem higher than ever they were between Jew and Christian in the time of the Apostle Paul."

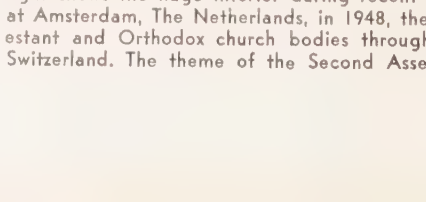
Another speaker, Dr. Stuart Anderson, Berkeley, California, "The outstanding characteristic day is that forces which are cr proximity are, at the same tim stroying community. Proximity out community spells chaos, bu into this kind of chaotic world the Christian missionary must preach the gospel that all me brothers."

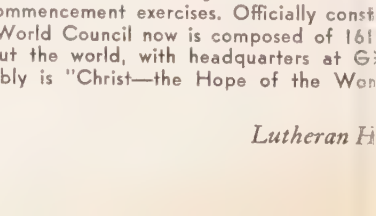
CHURCHES NEGLECT SEAMEN

American churches have sho shocking indifference to the sp needs of American seamen ash overseas shipping centers, in th mation of the Rev. Vilhelm Vi sen, general secretary of the N gian Seamen's Mission. Speaking conference of seamen's pasto Brooklyn, N. Y., he told of ob tions in Japanese, Philippine, and Oriental ports where American Norwegian seamen were "throw into the gutter" by the churches.

Pastor Vilhelmsen told the c ence that the need to arouse Am churches to this problem is esp great now that a rapid expansi this country's merchant fleet has it the largest in the world. He st that seamen's mission work is of worth unless its emphasis is spi "Many times," he said, "we comm sin of giving men stones inste bread, dancing instead of Christ.

WORLD COUNCIL MEETING PLACE





RN:

Sessions of the Second Assembly of the World Council of Churches will be held next A in this modern McGaw Memorial Hall on the campus of Northwestern University in ton. The photo to the left shows the front entrance to the building, while the one right shows the huge interior during recent commencement exercises. Officially const at Amsterdam, The Netherlands, in 1948, the World Council now is composed of 161 estant and Orthodox church bodies throughout the world, with headquarters at G Switzerland. The theme of the Second Assembly is "Christ—the Hope of the Wor

HERAN PUBLICITY CES

time publicity offices are being ed by two more of the church s participating in the National eran Council. A Department of , Radio, and Television will be ished before year's end by the d Lutheran Church in America, ding to a recent announcement, he American Lutheran Church's am and Polity Council will rec- end to its next convention that fice of publicity and public rela- be established. The Evangelical eran Church gave full-time status e work of Public Relations, Radio, Television in 1952 when it as- d the responsibility to the office eneral Secretary. The Augustana eran Church also has a publicity , on a part-time basis.

IDICAPPED LDREN

t action in Multnomah County gon) circuit court to force Port- public schools to admit all handi- d children, including those at- ng parochial schools, for special tion, has focused attention on a parochial school problem. The nas been brought by William C. s, father of Patsy Elkins, a stu- at Holy Cross parish school. This the school district refused special ading instruction, even though instruction had been provided last

e attorney for the school board held that Oregon law does not educational services—either reg- or special classes—mandatory for ren who are not enrolled full time e public schools. He said such es are discretionary with local l boards where students of paro- or private schools are concerned. ol leaders state that admission of ildren to special education classes d impose an impossible burden ne schools, which are not now ng the needs of handicapped chil- enrolled in public schools.

cuit Judge Alfred P. Dobson is- an alternate writ of mandamus e Portland school district to admit handicapped children, including from parochial schools, to its special education classes, or to show cause in court why it does not.

REPORTING ON SERVICE TO REFUGEES

NLC Photo

A Moslem newspaper, "El Jabal," published in Damascus, Syria, has featured a full-page write-up on the work of the Lutheran World Federation's service to Arab refugees. Feature photos included with the article are of Mr. Christian Christiansen (right), director of the office for LWF-SR in Damascus, Dr. Angehelos, Palestinian Greek in charge of the LWF polyclinic in Damascus, and Mr. Sami Khoury (left), Arab assistant to Mr. Christiansen.

WEST GERMANY VATICAN AMBASSADOR

Appointment of a West German Ambassador to the Vatican will be made soon, Chancellor Konrad Adenauer has announced.

Although the Vatican appointed Archbishop Muench of Fargo, N. Dak., as Papal Nuncio to West Germany in 1951, the West German Federal Republic has delayed the reopening of its embassy at the Vatican because of disagreement among Germans over whether the ambassador should be a Roman Catholic or a Protestant. The German Catholic Church has insisted that a Catholic be named to the post, but the Evangelical Church in Germany has been equally insistent that a Protestant be appointed. Traditionally, Germany's representative at the Vatican has been a Protestant.

It is considered likely that the state of Bavaria will resume direct diplomatic relations with the Vatican. Until 1934 it was represented by its own envoy because of a special concordat.

COURT DENIES DIVORCE APPEAL

C. S. McElroy of Toledo, Ohio, claims he is opposed to divorce on religious grounds, and insists that Lucas County (Ohio) Court of Common Pleas had violated his right to live as his religion required when it dissolved his marriage. The divorce, granted in June, 1949, found Mr. McElroy a member of the Boulevard Church of Christ in Toledo at the time.

He appealed the decision in Ohio courts and then carried the issue to the Supreme Court himself when his attorneys abandoned the case. He told the Supreme Court the State of Ohio had violated freedom of religion by establishing a marriage standard "repugnant to the Holy Bible." The Supreme Court declined to hear the appeal, indicating its belief that no constitutional rights were affected by the divorce decree.

WORTHY OF NOTE . . .

A proposal to build a four-year liberal arts college in a Milwaukee suburb was rejected at a meeting of the Northwest Synod of the United Lutheran Church in America, with four hundred pastors and laymen in attendance. . . . Membership in Reform temples has tripled during the past decade, says Dr. Maurice Eisendrath, president of the Union of American Hebrew congregations, rising from 50,000 to 150,000. . . . A record budget of $14,000,000 for 1954 was approved by the Baptist General Convention of Texas at its annual meeting. Half of the amount will be used in a major gifts goal to be used for building and endowing Christian education and healing institutions. . . . The first woman minister in the Northern Illinois Synod of the Evangelical and Reformed Church was ordained at Prospect Heights, Illinois, by her husband, the Rev. Robert H. Klepper. She has been called as his assistant in the Community church.

Schools and Colleges

Edited by the Division of Higher Education

ST. OLAF COLLEGE HAS GUEST LECTURERS

Dr. John S. Whale, one of Britain's best known and most respected theologians, and Dr. Charles H. Malik, ambassador from Lebanon to the United Nations and one of the Middle East's most distinguished statesmen, have both accepted positions as lecturers at St. Olaf College, Northfield, under the Louis W. and Maud Hill Family Foundation program.

Dr. Whale will be on the St. Olaf campus for a six-week period during the early part of the second semester of the 1953-54 school year. Dr. Malik will be the visiting scholar and lecturer during the 1954-55 school year.

The Hill Foundation has made available to five Minnesota colleges a grant of $148,500 for a three-year program in which famous scholars are brought to the schools.

TV SERIES WILL PRESENT CONCORDIA COLLEGE

Shortly after the fall semester got underway at Concordia, WDAY-TV Channel 6 viewers of the Fargo-Moorhead area were introduced to a new program, "Cobber Campus." This fifteen-minute program is produced by the students and presents Concordia College to the community.

For the first program, introducing the weekly Tuesday night series, President Knutson extended a welcome from the college. A varied schedule, which includes college musicals, public information sessions, discussions on national topics, and a night featuring foreign students is planned for the season.

A program of this length would ordinarily cost about $2,000 for the school year. However, this new venture is made possible through the generosity of Station WDAY, which is making this free time available to Concordia.

WESTON NOBLE OF LUTHER TO BE GUEST CONDUCTOR

Prof. Weston H. Noble of the Luther College music department has accepted invitations to be the guest conductor of two major musical groups in Iowa and Minnesota the last weekend in November.

On November 29 Prof. Noble will direct the all-state high school chorus which will appear at Des Moines, Iowa during the convention of the Iowa Music Educators Association.

The Sunday following this concert Prof. Noble will conduct the 1,000-voice All-Lutheran Benefit "Messiah" in the Minneapolis (Minn.) auditorium. The chorus will consist of choir members from the National Lutheran Council churches and other denominations in the Minneapolis-St. Paul area. This will be the second successive year that Prof. Noble directs this chorus.

WALDORF COLLEGE ANNIVERSARY CELEBRATION HELD OCTOBER 11

Waldorf College at Forest City, Iowa, (four-year junior college of our Church) celebrated its fiftieth anniversary on October 11. Founder of the school was C. S. Salveson who was responsible for the purchase of the main building, the former Waldorf
On October 11, 1903, that b
was dedicated to the cause of
tian education.

The festivities held this year i
junction with homecoming reco
and honored many faithful serv
the fifty years of the life of W
College.

Veterans on the Waldorf St
clude Miss Gladys Ormseth, boo
manager, who has been at the
thirty years; Mr. Odvin Hagen,
tor of the Waldorf Choir, whos
ice spans twenty-five years; Miss
Rasmussen, who has been in cha
food service for thirty-four year
O. J. Johnson, who has served
structor and dean of the Colleg
ing sixteen years, and Mr. Han
don, who has been custodian for
ty years. These people were hono
a dinner on Saturday evening.

Participating in the commem
services were all living former
dents of the college. They we
Martin Hegland, 1915-19; Mr.
Helgen, 1920-29; Dr. C. M. Gra
1929-32; Mr. J. L. Rendahl; 19
the Rev. Arndt Halvorson, 19
and present president Sidney A.
who came to the college in 195

Vital in the life of all Waldo
dents is Immanuel Lutheran C
Present and former pastors att
were Pastor J. A. Quello, Martin
land, E. C. Reinertson, Arndt H
son, and present pastor, Burton

WALDORF COLLEGE PRESIDENTS

Left to right: President Sidney A. Rand; the Rev. Arndt Halvorson, Minneapo
C. M. Granskou, Northfield, Minnesota; Mr. J. L. Rendahl, Moorhead, Minneso
C. B. Helgen, and Dr. Martin Hegland, both of Northfield.

rrespondence

IAL WORD ON "THE DISTORTED VISION"

ought when I read about "The Distorted Vision" would like to write a few words about it, as it has subject of debate among my friends for a long time. hen I saw the Martin Luther film, it came back to h a new force.

ve nothing to say against making articles to sell or doing any other honest work, including suppers, to money to carry on the work of the Church; but aid, "My house shall be a house of prayer" (not and selling).

l it cheapens our church, yes our very religion (as ny others) to sell suppers in church and to have is, the article going to the highest bidder. There is rificial giving in such. It is a secular way of enter- and paying for it.

e must resort to those ways of making money, why ry it on in some other building and not in our house rship? No wonder so many of our children and folks are disrespectful of our churches. Almost any- goes on in some of them. If we would concentrate l on having members of the different organizations e unchurched in church on Sunday morning as we having a chance to serve them at their banquets ch in our church parlors, I can't help but believe e would have better church attendance and more in our treasury, too.

us seek to know what the will of the Lord is also and pray for grace to trust His guidance. And may pect one another in Christian love, that the world e and know that we labor in love for the further- f His Kingdom.

Mrs. F. Q.
Iowa

preciate very much the articles in Lutheran Herald, our editorials ring with an unmistaken voice of ess. Your page "Correspondence" is always interest- d the pro and con on Kildahl's "Distorted Vision" e that Lutheran Herald is the people's paper. I do ow if you wish to publish anything further on this, would like to make this reply.

with a heaviness of heart that I have read recently ious articles on "The Distorted Vision." I feel that unfortunate that the writer of same should have ed such an article from which he anticipated provo- and objections. As Christian pastors or lay people, not welcome unkind language because of differing s. I do not wish to cry "sin and shame" on any love which is Christlike and expressed to our Lord aster, but in the past twenty years that I have been F member, I have had ample opportunity to serve ny years with what I thought was "loving hands," now I sincerely believe has been changed to a heart." The transformation is so enlightening that l only like to say, "Why be a Martha (and I mean nse to Martha) when our ELC and our WMF make ear to us that it is *better* to be a Mary?" Yes, my lls me this in the Gospel of Luke, chapter 10, verses Jesus rebuked Martha because she was cumbered with much serving and troubled about so many things. This same Jesus told Martha in verse 42, "But *one* thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." And what is the "one thing needful" that Jesus is referring to here? Verse 39 assures us that Mary put first things first, that she "sat at Jesus' feet and heard His Word."

I am firmly convinced that we Christians today need to delve deeper into God's holy Word and in quiet meditation and prayer let God reveal to each one of us His will for us, yes, and for our beloved Evangelical Lutheran Church.

Mrs. A. O. Monson
New Effington, S. Dak.

►This might be undistorted vision:

(1) Mrs. Loving Hands could profitably
- visit the sick
- teach or bear other witness
- canvass new areas
- visit new homes and families
- ad infinitum.

(2) One can tithe on ten cents.

(3) "But when thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:3).
- BUT I baked more
- I worked harder
- I brought more things, again ad infinitum.

(4) Do we have to fill our stomachs or add to our possessions in order to make some profit for the Kingdom?

(5) "Making money" for the church instead of proportionate individual returns on the basis of God's blessings is one of the great curses that block fruitful Christian stewardship!

(The Rev.) Carsten F. Brien
Mandan, N. Dak.

►Being one who has discouraged church suppers and the like for the purpose of raising money for the work of Christ's Kingdom, and at the same time realizing that if my objections to them are Pharisaic legalism, then certainly I have a "distorted vision." In order that members of the parish which I serve as well as others may have the reasons for such objection clearly before them, they are briefly stated here:

(1) What did Jesus mean by a "House of Prayer"? See Matt. 21:12-26, Mark 11:15-18, Luke 19:45-47, also compare Is. 56:7 and Jer. 7:11. Our Lord wanted to find the temple being used as a "house of prayer." What He found was not that, and He objected strenuously. Would He not have objected to whatever prevented His house from being "a house of prayer"? As our Lord looks in on our churches and their activities, does He see His house being used according to His desire? At present, it seems to me that in church suppers, where the raising of money is the main goal, primary attention is given to men's stomachs rather than to pointing men to the Redeemer who seeks to find His house used as a "house of prayer." This is one reason why I have discouraged them.

(2) Furthermore, as other writers have well pointed out, our Lord has revealed to us how He desires to have His Kingdom work supported; namely, by proportionate giving. In this plan the "poor" are not overlooked at all. In the light of Jesus' comment regarding the gifts which He saw being put into the treasury, the small offering of a poor widow was cited as the largest gift of all because she gave the greatest percentage of what she had. In this

light, the practice of raising money for the church through church suppers seems to me to be in the category where apparently well-meaning people with little faith presume to be able to improve on God's design. It seems to be like well-meaning Sarah, who being weary and wavering in waiting for God to fulfill His promise of a son to Abraham, offered her own little-faith, substitute plan. It didn't work out well; even Sarah herself later called for dismissal of the results of her poor plan. She asked Abraham to drive out both Hagar and Ishmael. See Gen. 16:2—17:27 and Gen. 21:1-21.

(3) It is good to note Pastor Kildahl's objection to attention to the letter at the expense of the spirit of God's Word. Usually his sermonettes are true to this very fine and wholesome insight, for which much gratitude could be expressed. It just seems to me that in this particular article, "The Distorted Vision," it is very difficult to see that he has followed the principle. The Scriptures do not say: "Thou shalt not have church suppers for money-raising activities." This "letter" is not there, but it does seem to me that the spirit of the word would indicate ju The space allowed for weekly sermonettes is sma that must be remembered. However, the comment Oct. 20 issue indicates that more space would ha tinued the same emphasis. I have read a much m tended sermon in this connection which left me w conviction that God in Christ is not looking with on our church suppers as money-making activiti the book, *The Eternal Epistle* by the Rev. Simo Long (a Lutheran pastor). Lutheran Book Concern, bus, Ohio, 1920, pages 660-673.

(The Rev.) Thorval T. Even
Dwight, N. Dak.

The Correspondence page is intended to be an open for the use of our readers. The views expressed on th are those of the writers, with which the editor may not agree. Brief letters on pertinent subjects are inv goes without saying that nothing contrary to the te of the church will be accepted.

Within the E.L.C.

PERSONS

The Rev. E. A. Henderson has retired from the parish ministry, after lately terminating a five-year pastorate in the Navarino parish in Wisconsin. He has been 36 years in the parish ministry. At present he lives at Northwood, Iowa.

The Rev. Glenn W. Bragstad, until lately pastor of Emmanuel Church, Bremerton, Wash., will be installed as Lutheran campus pastor at the University of Wisconsin at a Lutheran Student Association choir concert and candlelight service to be held Dec. 6 at Luther Memorial Church in Madison.

The Rev. Warren C. Weeg, Boyceville, Wis., has accepted a Home Missions call to establish a new church in Niles, a suburb of Chicago.

The Rev. Frank L. Ericksen, Burlington Wash., has accepted a call to Emmanuel Church, Longview, Wash.

The Rev. Thomas A. Knudson, Oak Harbor, Wash., has accepted a call to Grandview, Wash.

Dr. E. B. Steen, until lately pastor of Trinity Church, Parkland, Wash., is now pastor of Trinity Church, Madison, Wis.

The Rev. Dwight J. Boe, formerly pastor at Winslow, Bainbridge Island, Wash., is now serving the Seward parish in Alaska.

The Rev. Judson L. Crary will soon be leaving his parish at Lawrence, Wash., to serve as U. S. Army chaplain.

Ernest M. Johnson, a recent graduate from Pacific Lutheran College, Parkland, Wash., has accepted a call from the ELC Board of Foreign Missions to serve as a vocational missionary in the Sudan field. He and his wife, nee Helen Johansen, were commissioned as missionaries Oct. 11 at a service in Ballard First Lutheran Church, Seattle, Wash. They will presently sail for France, where they will spend a year in language study.

The Rev. Selmer Heen, Havre, Mont., has accepted a call to East Side Church, Sioux Falls, S. Dak., and will begin his pastorate there Jan. 1.

The Rev. Olaf M. Hanson, who has been serving the Baudette parish in northern Minnesota on a temporary basis, has accepted a call to become its permanent pastor.

The Rev. J. O. Wrolstad resigned Oct. 25 as pastor of Newport Church, Newport, Minn., the resignation to become effective May 1, 1954.

Donald Moe, director of Svee Memorial Home for Children, Fargo, N. Dak., will be the new superintendent of the Parkland Children's Home, Everett, Wash.

The Rev. Gabriel Tweet was installed Nov. 1 as pastor of Christ Church, Chicago, Ill.

The Rev. K. G. Hatlen has terminated his ministry in Siloam Church, Paullina, Iowa, and has moved back to Sioux Rapids, Iowa, where he earlier served the First Lutheran parish for 27 years. Before his moving from Paullina the Siloam Church presented him with a farewell gift.

The Rev. A. K. Odland has terminated his pastorate in the Parkside parish in Saskatchewan and has moved to Vancouver, B. C.

DISTRICTS

Eastern

Plainedge, N. Y. On Nov. new St. John's Church, in this Island City was formally organi is served by the Rev. Russell B. sen.

Waterford, Wis. Norway C popularly known as Old Muske oldest church within The Evan Lutheran Church, as it was fo 110 years ago, is building a ne ish house, which it is hoped w completed within the next months. The cornerstone of this ing was laid Sept. 13, the anniv date of the congregation. The s was preached by the Rev. G Crist, Jr., Durham, Wis. The of this venerable church is the Chas. T. Paulson.

Staten Island, N. Y. Eltin Church, parish of the Rev. T. O liamsen, dedicated its new B electronic organ Sunday afte Nov. 1.

Mondovi, Wis. A new home f aged, an extension of the Eau Lutheran Home, will open Dec a building formerly used by the dovi Clinic.

New Bedford, Mass. Atlanti cuit met in fall convention Oct. at the ELC church in this city, of the Rev. Tor Aanestad. The f ing circuit pastors gave addresses lace Asper, Dr. F. A. Schiotz, P. Qualben, Frank Salveson, Maakestad, T. O. Williamsen, H Halvorson, and Herman E. Jorg Jr. On Sunday afternoon, Oct. 2 Qualben, president of the circuit, cated the new parsonage of the Bedford parish.

Perth Amboy, N. J. From th

DULUTH CENTENARIAN HONORED

ed herewith is Mrs. Mary Page, a member since 1924 of First Lutheran Church, h, Minn., who recently was honored by her church because of attaining the venerable of 100 years on Oct. 19. Seated beside her is the Rev. Harlan Norem, youth pastor r church, interviewing her on the memorable occasion. Mrs. Page was born in ay and came to the United States as a young girl. In 1883 she married Reuben of Pelican Rapids. She has one daughter, a teacher in Duluth. When asked her la for longevity Mrs. Page answered, "I had nothing to do with it; that's God's work."

igh the 21st of October the Rev. ard Hansen of the Teaneck Lu- n Bible Institute faculty held a s of special services at Our Sav- s Church, parish of the Rev. John Ness; his theme was "Vital Ques- ."

ern Minnesota

water, Minn. Bethlehem Church, h of the Rev. J. P. Trelstad, ob- d its 85th anniversary Oct. 4. kers included two former pastors ie parish, Johannes Hoifjeld and O. M. Norlie, and the Rev. Martin a son of the congregation. In the ng Bernice Slinden and Gerald nseth presented a pictorial review ie early work of the church. A earlier Arndahl Church, near **e City,** the second congregation is parish, observed its 85th anni- ry. In the afternoon Dr. Harold anson of the St. Olaf College fac- rededicated the remodeled church he congregation. Other festival kers were three sons of the con- tion, Pastors James Falk, Robert and Elder Evenson, also Pastors nes Hoifjeld and O. M. Norlie, in earlier years were pastors of the ahl, Bethlehem parish.

nyon, Minn. Little Cannon ch, which has been a part of the Nerstrand parish, disbanded as a congregation Nov. 1.

Northern Minnesota

Kelliher, Minn. The three churches forming the Kelliher parish and Tolgen Church at Sauna are being temporarily served by Wilfred Hanson, a student at Luther Theological Seminary in St. Paul.

South Central

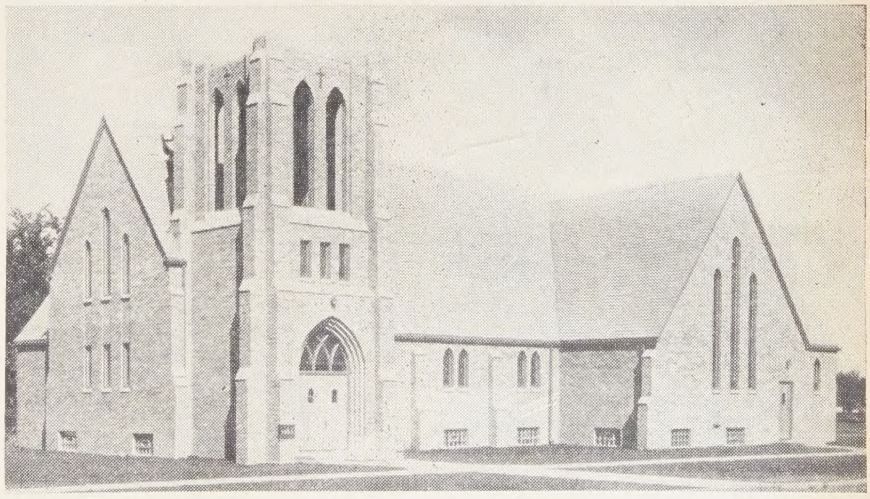
Concordia, Kansas. Kansas Circuit met in fall convention Oct. 24-25 at Concordia Church, parish of the Rev. D. F. Hetzler. Speakers were: Prof. Gerhard Frost of the Luther College faculty and Mrs. Odvin Hagen, president of the South Central District WMF.

Midland, Texas. The new Midland Church, parish of the Rev. Erling H. Peterson, opened officially its charter membership list Oct. 6, 58 signing. Several more have signed since. The first unit of its church building is being constructed. And its parsonage was dedicated Nov. 1 by the Rev. Herbert A. Hanson, assistant director of Home Missions. Parish worker is Miss Phyllis Score, formerly of Morris, Ill. The organist of the new church, Mrs. Gunnar Fjalstad, lives at Mc Camey, 75 miles away, but commutes to church Sundays (also at midweek music rehearsals) together with her husband and two children; they are all among the charter members of the church.

South Dakota

Veblen, S. Dak. Palestine Church, parish of the Rev. John Meling, observed Oct. 4-5 the 60th anniversary of its founding. Speakers were two former pastors of the parish: A. S. Running, Zumbrota, Minn., and P. M.

DEDICATION OF NEW WESTERN MINNESOTA CHURCH



Trinity Church, Clinton, Minn, parish of the Rev. Leon O. Holtan, dedicated Sept. 27 its new church building, its third house of worship since 1898. It seats 400 persons and represents an outlay of $80,000. An Allen electric organ was dedicated at the same time. The dedication act was in charge of Dr. E. C. Reinertson, president of the Southern Minnesota District. Other speakers were three former pastors of the parish: S. M. Moe, Paul S. Reque, and Martin B. Thompson.

ROSHOLT, S. DAK., CHURCH HAS ANNIVERSARY

Brandvold congregation, a rural church near Rosholt, observed its sixtieth anniversary on Oct. 11. Speakers included the Rev. Norman G. Anderson, St. Paul, Minn., and the Rev. Edward Gilbertson, Sisseton. Guests of honor were Mr. Halvor Sunde, oldest confirmand still connected with the congregation, who was confirmed 55 years ago, and Mrs. Mary Dahl, on whose homestead the church was erected and who is the only surviving charter member. Pastor of the congregation is the Rev. A. H. G. Gjevre.

Bratlie, Fergus Falls, Minn., also two sons of former pastors of the congregation: Orville M. Running, Decorah, Iowa, and O. M. Bratlie, Fosston, Minn.

DeSmet, S. Dak. The Ladies Aid of the American Lutheran Church o Smet observed Oct. 21 the fiftieth niversary of its founding. Guest s ers were Dr. L. A. Pierson, presi of the South Dakota District, and Lawrence Stavig of Sioux Falls. A tory of the society, prepared by Ray Hodges, was read. The Rev. I Stensland is the pastor of the De parish.

Pacific

Seattle, Wash. South Puget Sc Circuit committee on parish educa conducted an institute for Su school workers Nov. 8 at Denny Church. The chief lecturer was Magnus Nodtvedt of the Pacific theran College faculty.

Canby, Oregon. Willamette Ci met Oct. 11-12 at Zoar Church, gether with the circuit's WMF. meeting opened with an address Dr. Elmer M. Johnson, editor of **Western Lutheran**. A panel of lay discussed the topic "Called to S God in Our Daily Occupations." C speakers were Pastors A. O. Odega H. L. Foss, and Oliver Everette. J. R. Tobiason, president of the Pa District WMF, was one of the sp ers at the women's gathering.

Burlington, Wash. Burling Church in Burlington and Ed Church at Edison, which hitherto formed one parish, have decided function hereafter as separate paris

Freeland, Wash. Trinity Church formally organized Nov. 1 in Whidby Island town, as a result o tension work done by the Rev. A S. Mathre and his church at Clin which itself received Home Mis aid as late as in 1948. The Free church has required no Home Mis aid.

A Beautiful Gift for a Child

THE BOY JESUS by Pelagie Doane

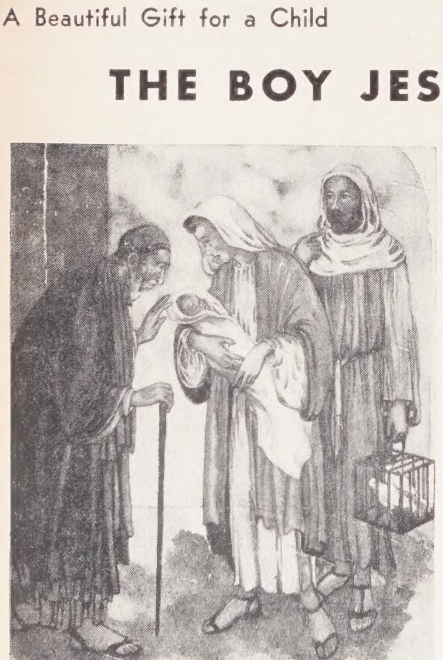


Illustration From "The Boy Jesus"

This is the story of Jesus from His birth in the stable to the day He talked with the teachers in the Temple.

The small children for whom it is written will find here a warm, family tale they can relate to their own lives, while at the same time they will feel the wonder and beauty of the story.

The lovely full-page full color illustrations explain and illumine the text, for, in addition to accuracy of detail, they have a spiritual quality which matches the beauty of the words they accompany. Truly a book to treasure always.

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NEW FILMS AVAILABLE

Moving or Removing is an absorl story of parish conservation and ex sion through the Placement Ser The importance of each member, family group to the congregatio the theme for this important mo picture. *Moving or Removing,* c 20 minutes, is available to placen circuit directors for 50% of a free offering. To individual congregat the rental fee is $12.50.

Tokaido Mileposts, the new mis film on Japan, is now ready for lease and bookings are being m This 25-minute color film rents 50% of a freewill offering. Write F FILMS, 57 South 4th Street, Mi apolis 1, Minnesota.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

he Reverend Elmer Laursen will be
illed as chaplain of Fairview Hos-
at Our Saviour's Church, 24th
Chicago, Nov. 22, at eight o'clock
he evening. Participating will be
plain F. M. Norstad, the Rev. Alf
Kraabel, the Rev. Raymond M.
n, and other pastors. Anthems will
sung by the Fairview Hospital
ses' Chorus and by the Senior
ir of Our Saviour's Church. You
invited to attend.

fornia

an Clemente, Calif. A new congre-
on, the Lutheran Church of Our
our, was formally organized Nov.
this city. Its pastor is the Rev.
is C. Smith.

ucson, Arizona. The new ELC
gregation in this city, founded by
Rev. Harold J. Larsen, will be for-
y organized Nov. 22. It will be
wn as Calvary Evangelical Luther-
Church.

ANNOUNCEMENTS

Vanted: Married couple or a sin-
man and woman for counseling of
dren and coaching in activities pro-
m with children in a new develop-
t center. (Special emphasis with
11-17.) State training and exper-
e in application sent in care of Edi-
of *Lutheran Herald.*

Make Yours a Happy Child" is the
of a series of broadcasts on child
, given by the Rev. Russell A. Pe-
on, executive director of the Lake
-Wild Rice Children's Home, Fer-
Falls, Minn., every Tuesday, 11:45
, over Station KGDE, Fergus Falls,
every Saturday, 10:00 a.m., over
ion KWAD, Waseca.

NOUNCEMENT

CHANGE OF ADDRESS FOR ELC PASTORS

ap. M. E. Silseth, 1st Bn. 19th Inf. Regt.,
24, c/o Postmaster, San Francisco, Calif.
N. Eggen, 1069 W. 4th Ave., Eugene,

ap. C. L. Bruland, 706 Cowper, Palo
Calif.
B. Mathison, 624 N. 6th St., Monte-
, Minn.
G. Hatlen, Sioux Rapids, Iowa.
ar Rem, Humboldt, Iowa.
enn W. Bragstad, 228 Langdon St., Madi-
Wis.
G. Sandeno, 9882 Orange Ave., Ana-
, Calif.
I. Breivik, 1317 S. 9th St., Tacoma,
.
F. Huseth, 801 S. Helen St., Sioux City,
E. Onstad, Erskine, Minn.
ap. W. H. Nordby, U.S. Naval Hos-
Jacksonville, Fla.
O. Walker, 8941 84th Ave., Edmonton,
Can.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

For sale or rent—40 acre farm in Steel Co., Minnesota. Crushed township road, ½ mile from general store, ELC church. REA and school bus. Spring possession. 336-1A.

Homes

For sale—1 bedroom home in South Minneapolis. Full basement, gas heat, and garage. 336-2B.

FOR RENT

For rent—office space suitable for doctor, dentist, or other business or professional use, Five rooms heated and cooled. Main street location in college town in Black Hawk County, Iowa. Lutheran community. 2-bedroom apartment available in same building. 336-3C.

POSITION WANTED

Housekeeping position wanted by dependable Scandinavian widow in home for one or two adults. Must have modern conveniences and be in a town or city. More for home than high wages. 336-4D.

HELP WANTED

Nurse, Registered. Earn while you learn. On the job training or position of hospital superintendent. Desirable positions—good salary—unique opportunities. Lutheran Society operating 50 hospitals in 8 states. 336-5F.

Wanted—a Christian housekeeper for mother and son. Very easy work. Minnesota. 336-6F.

Wanted—qualified stenographer with ability to take dictation in small public welfare agency in northwestern Wyoming county seat. Progressive community with ELC church. Position open on or before December 1, 1953. 336-17F.

Unusual opportunity for dentist, good practice established. Large trade area, located near lake in southwestern Minnesota. Strong Lutheran community. Town has hospital and three doctors. 336-8G.

Physician wanted—residence available in prosperous rural community. 12 miles from Lutheran hospital. Iowa. 336-9G.

Dentist office available in strong Lutheran community. 6 Lutheran churches in trade area. Good public schools, town of 1,100. Large trade area. No other dentist in town. 336-10G.

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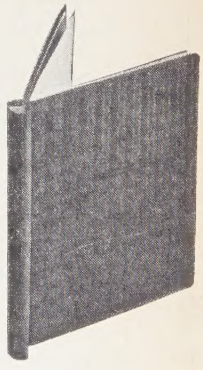
Music folios are essential to give a neat and uniform appearance to the choir, both for church service and program presentation. These three styles have been selected as outstanding in useability and appearance. You will find them a wonderful help in preserving your music.



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